



تخلیق اول نور حضرت محمد ﷺ یا قلم نقطہ نظر جمہور اور شیخ ابن عربی و شیخ اسماعیل حقی

THE CREATION OF THE FIRST LIGHT OF HAZRAT MUHAMMAD (PEACE BE UPON HIM) OR THE PEN PERSPECTIVE OF JAMHOOR AND SHEIKH IBN ARABI AND SHEIKH ISMAIL HAQI

¹Fahad Hamid, ²Dr. Muhammad Naeem, ³Dr. Muhammad Ayaz

¹PhD Research Scholar of Islamic Studies, Abdul Wali Khan University Mardan
fahadhamid153@gmail.com

²(Assistant Professor) Department of Islamic Studies, Abdul Wali Khan University

³(Assistant Professor) Department of Islamic and pak Studies, Agriculture University Peshawar

Abstract

Allah Ta'ala has created this universe and did not prepare this universe at once, rather He has prepared it step by step. If he wanted, he could have created the entire universe at once, but this was against the wisdom of this caste. When Allah Ta'ala prepared this universe step by step, then what is the beginning of this universe.

There is considerable disagreement among scholars regarding whether Allah created the pen first or whether He created the Light of Muhammad. Among the researchers, we saw the views of Shaykh Ibn Arabi, Shaykh Ismail Haqi and Jamhur Mufasreen. Keeping these researchers in mind, this article will attempt to resolve the issue of what was the first creation of Allah and mention the arguments from both sides and in the light of their arguments, An attempt will be made to prove what he created first.

Key words: Shaykh Ibn Arabi, Shaykh Ismail Haqi, Jamhur Mufasreen, Creation I, Noor Muhammad (peace be upon him), pen

INTROUCTION

Regarding the first creation, there is a lot of disagreement among scholars and scholars that Allah created something first. The creation of Allah Almighty has been disputed by those scholars or researchers who believe in the existence of Allah Almighty. Apart from these people of knowledge, there is also a group in this world who do not believe in the existence of Allah or object too much in the authority of Allah. If there are, then there are plenty of groups in them too.

Many sayings or ideas will not be discussed here, but only two ideas will be considered. The point of view that will be tried to be clarified in front of you is "Creation of the First Light of Hazrat Muhammad PBUH or Pen."

On this theory, an attempt will be made to open the perspective of Mufsir Ibn Arabi, Shaykh Akbar Muhyiddin Muhammad Ibn Al-Arabi Al-Hatami al-Tai al-Andalsi) and Mufsir Rooh al-Bayan (Muhammad Ismail Haqi), and in addition, some other scholars will also be mentioned. will be done. In the view of both of them, whether the first creation is the light of the Holy Prophet (peace be upon him) or the first creation is the pen, an effort should be made to discuss it thoroughly so that the arguments from both sides can be presented to the researchers and it is easy to reach the truth. Can and with it Protect yourself from wrong ideas.

Introduction Sheikh Ibn Arabi

The name of Sheikh Ibn Arabi is considered a very big name in the world of Sufism and in that too, especially in the belief of oneness of existence. TheirThe personality needs no introduction in the world of Sufism. But in general his to make the readers aware of his personalityAn attempt is being made to give a brief and comprehensive introduction so that those who are not familiar with him get some familiarity with his personality.

Muhyiddin Muhammad Ibn al-Arabi al-Hatami al-Qai al-Andalusi In Islamic Sufism, he is remembered as Sheikh Akbar.



Date of Birth

He was born in the city of Murcia in Andalus on 27 Ramadan 560 A.H. according to 1165 A.D¹. in a distinguished Arab family, who was the descendant of the brother of the famous Sakhi Hatim Tai. Your father belonged to the court of Muhammad bin Saeed Mur Dinesh, the Spanish-born Hakim of Murcia. Ibn Arabi was still eight years old when his family had to migrate from Murcia as a result of the Muhaddiens taking over. As Seville was already in the hands of the Mohadun, your father took refuge in Lisbon (modern Lisbon, the capital of Portugal). However, soon he was offered an honorable position in the court of Amir Abu Yaqub Yusuf of Ashbelia And he moved with his family to Ashbelia, where Ibn Arabi spent his youth.²

Early education

He completed his early education in Murcia and Lisbon. In Ashbelia you had the privilege of sitting at the feet of eminent scholars of your time. Along with attaining the prevailing religious and worldly education, he used to spend a lot of time in the service of the Sufis.³ Sufism was established in your family. Similarly, your uncle Abu Muslim al-Khulani, who used to spend the whole night in worship and when his legs got tired, he used to beat them with sticks and said that it is better to beat you than his own.

By killing a riding animal.

Ibn Arabi traveled outside the land of Andalusia for the first time in 590 AH. He learned from Abu al-Qasim bin Qasi in Tunis, who is considered the founder of the Sufis who rose up against Al-Marawd Dun in Al-Gharb (Morocco), his book Khula-e-ul-Ulimeen. authored During this trip, he met Abu Muhammad Abd al-Aziz bin Abu Bakr al-Quraishi al-Mahdawi, at whose request he wrote his book Ruh al-Quds containing the mentions of Sophia of Andalusia. The book introduces fifty-five Sufis, with whom he remained in contact and with whom he was a student. It was probably during this journey that he had the honor of being in the service of Abu Muhammad Abd Allah bin Khamis al-Kanani, a surgeon by profession. (He was a surgeon and whom you have mentioned in your books Rooh al-Quds and Dara al-Fakhir). You were in his company for a year or so.⁴

Stayed for a short time.

On his way back, he stopped at Tarif Island to meet Abd Allah Awad, and there an interesting discussion took place between them. The question was, who is better between Shakir Ghani and Sabir Faqir? Ibn Arabi chose the path of poverty for himself. Thus he says: "I am not the owner of any animal, nor of the cloth that I wear. Because I wear it as a loan from a certain person, who gives me permission to dispose of it." And in the period in which I possess a thing, at the same time, either by Hiba or by liberating, if that thing is capable of liberating, I am excluded. This state reached me when I had intended to realize the worship of God Almighty. So at that time I was told that this cannot be true for you, even if no one's evidence is established on you. I said that if God Almighty wills, So his proof should not be based on me. So I was told that how can it be true for you that God's proof is not based on you. I said that arguments are based on disbelievers and not Allah. On those who acknowledge the Tawheed of Allah, arguments and proofs are established on those who are fortunate in life, wealth, and possessions, and whoever says that I have no right, nor do I have any share in wealth and possessions, the arguments are not established on that. were done".⁵

Journey back from Seville

¹ Muqri, Ahmad bn Muhammad, Nafh u tayyib, Mesar, 1467H, P: 02, 341

² Ibn e kaseer, Hemadu deen Ismaheel, Albedaya w alnehaya, Mesar, 1327H, P: 02,, 216

³ Ibn e Arbi, Fatoohat e makkiya, Tahqeeq Usman Yahya, Mesar, 1392H, P: 222

⁴ Muhammad Ata ullah, Tahqeeq Alummm fe sharh fasos ul hukam, mqadmma.

⁵ Ibn e Arbi, Fatoohat e makkiya, Tahqeeq Usman Yahya, P: 222

When you returned from your trip to your city of Asheville, an unusual event occurred. You write: "I used to write some poems on a certain day, the date of which I have, at the time of Asr prayer in the palace of Ibn Muthna, east of Jama Tunis in Africa.

Then I returned to Ashbelia and there was a three-month caravan journey between the two cities. The next year, Ibn Arabi was again in Fez (Morocco). When Al-Mohadun troops were sent to Andalusia to confront the enemy. Ibn Arabi appears to have tended more and more to North Africa, where he found the company of the Sufis, whose closeness was important to his own spiritual development. But in Andalus your parents lived and other relatives lived. Your two unmarried sisters were You yourself were probably married. Because you used to mention your righteous wife Maryam bint Muhammad bin Abdoun bin Abd al-Rahman al-Bajai Hain, who was the daughter of an Amir Kabir and wanted to follow Sufism like you.⁶

Stay in Makkah

Ibn Arabi's first stay in Mecca was two years, during which he caused an extraordinary stir in the scholarly and religious circles there. His literary activities can be gauged from the fact that he completed the draft of his book *Ruh al-Quds* as well as three other books (*Mishkwat al-Anwar*, *Haliya al-Badal* and *Taj al-Rashee*) during this period. The most important thing was that he started work on *Fatuh al-Makkiyyah*, the list of 560 chapters of which was prepared at the beginning. The author realized that this task required a lifetime. So it is said that your writing speed was three parts per day. In which you never used to take a nap while traveling or in the city. You have given the number of your authors as 251, while in Usman Beti's Haliography you .The titles of 846 books have been listed.⁷

Poetry

He was also a great poet. His poetry reached its peak in Makkah, where he had a friendly relationship with Abu Shuja Zahir yin Rustam bin Abur Ja al-Asfhani and his family. You yourself have mentioned the Nizam in your *Dewan Tarjaman Al-Ashwaq* in a complimentary tone. But later, when his opponents accused him of writing love poetry, he wrote this *Diwan's Sharh* (Reservation of the Qur'an) to refute it, in which he proved that his poems were far removed from the prevailing style of Sufism. They are not out of place.

Date of death

In 620 AH, he made Damascus his homeland, where Hakim al-Mulk al-Adil had invited him to come and live there. He died there on 28 Rabi al-Akhr 638 AH according to 1240 and was buried on the side of Jabal Qasyun.⁸

Authors

- *Passover
- **Ruh al-Quds fi Manasheeh al-Nafs*
- **Al-Isfar* (Spiritual Intercession and Its Fruits)

The main conquests

- * God's plans for the reformation of the kingdom of mankind
- * *Anqah Maghrib* in English the knowledge of *Khatm al-Awliya* and *Shams Maghrib*
- * *Al-Aqd al-Manzoom* and *Sur al-Makhtum*
- * Lecture of *Al-Abrar* and *Masamra Al-Akhyar*
- * Observing *Al-Asmar Al-Qudsiya* and studying *Al-Anwar Al-Hiyaya*
- * Interpreter of *Ishwaq* (The Mystical Words of Ibn Arabi)
- * Decline of possessions in the movements of the stars

Introduction Sheikh Ismail Haqi

⁶ Urdu daira muharef islamiya, panjab universty press Lahore, 1983AD, P:612.

⁷ Muhammad kurd, tareekh dameshq, slahudeen almujid, page 55

⁸ Muqri, Ahmad bn Muhammad, Nafh u tayyb, P: 02, 341



The personality of Sheikh Ismail Haqi is considered to be quite famous and a person having a great position in the world of Tafsir and Sufism. He was not only proficient in Tafsir and Sufism, but apart from these, he had considerable expertise in many sciences and created a name in the world of knowledge. His personality will be introduced to those who are not well acquainted with his personality or those who are.

Their introduction will be presented to them in a logical manner.

Name. Abu al-Fida is Ismail Haqi bin Sheikh Mustafa Effendi.⁹

birth. Allama Ismail Haqi was born in the month of Dhu Qa'dah in the year 1063 AH.

Two sayings match. One word is found in the city of Abros in Turkey, while the other word is also found in Bulgaria. Of these two sayings, Sheikh Kothari

Abros has been declared as preferable.¹⁰

Education.

When you were three years old, you were taken to Istanbul by your father to study with Syed Usman Fazli,¹¹ the elder of the Jalut family. He was nine years old when his father's shadow left his head forever, but with the hard work and efforts of his teachers, he continued his education and when he was ten years old, Sheikh Abdul Baqi, the caliph of Sheikh Usman Fazli. Went to Effendi's court and stayed with him for seven years. During this time, he acquired the knowledge of Sufism along with syntax, logic, statement, jurisprudence, theology, tafsir and hadith.¹² After that he learned Sufism from his Shaykh Uthman Fazli in Istanbul and remained¹³ in his service, once the Shaykh said that his training was complete and also recited Surah Fatiha over him and died.¹⁴

Belief

He was a Matridi in terms of belief, while a Hanafi in terms of creed.¹⁵

Death

After spending most of his life in Istanbul, he returned to Bursa in the latter part of his life when his Sheikh died.

Meanwhile, he died at the age of 74 in 1135 AH while doing religious work."¹⁶

Teachers

"Sheikh Abdul Baqi Effendi

Sheikh Usman Fazli

Sheikh Ibrahim Bar Dhari

⁹ Allama Kawthari, Muhammad Zahid, The Tree of Essays, Maktaba al-Ta'atayah, Cairo 2000, P.: 419

¹⁰ Wali Zar muqalah, Al janeb ul ashari fi tafseer rouh ul bayan, ALOU, Islamabad, 2007-2009, P:15.

¹¹ Wali Zar muqalah, Al janeb ul ashari fi tafseer rouh ul bayan, ALOU, Islamabad, 2007-2009, P:15.

¹² Umar nasuhi tabkat ul mufsreen biyalman raise ul shuwan ul diyaniya, 1084, P:712.

¹³

¹⁴ Umar nasuhi tabkat ul mufsreen biyalman raise ul shuwan ul diyaniya, 1084, P:712

¹⁵ Allama Zarkali, Ghir al-Din Bin Mahmud, Allah Al-Alam Lal Zarkali, Dara Ulam Al-Mulamin 2002, P:01, 313

¹⁶ Zahid ul maqalat kosri, P:85

Sheikh Abu Muahib

Sheikh Abdul Ghani Nabulsi¹⁷

The first creation was the Light of Hazrat Muhammad (peace be upon him) or the pen

There is a lot of disagreement among researchers about the first creation. In this paper, the first creation is the pen or the light of Muhammad (PBUH). It will be discussed in the light of arguments. Keeping this point of view, this topic has been given two titles for the convenience of the readers. Be able to understand things in a way. It is divided into two categories:

(a) The group approach of the Qa'ileen creation of the first light of Hazrat Muhammad (peace be upon him).

Among this group are the commentator Ibn Arabi, the commentator Rooh al-Bayan.

(b) The Group of Persuasionists and Creators of the First Pen

Group of the perspective of Qilain creation first light of Hazrat Muhammad peace be upon him.

Viewpoints and Arguments Commentator Ruh al-Bayan Sheikh Ismail Haqqi Creation of the First Light of Hazrat Muhammad (peace be upon him).

The group that holds the view that Allah first created the light of the Holy Prophet (peace and blessings of Allah be upon him) and then the rest of the creatures from the light of the Holy Prophet (peace and blessings of Allah be upon him). it has been created. They do not have any clear evidence from the Holy Qur'an, while they support this theory by reasoning from the Qur'anic verses. Try to prove. After the Qur'anic arguments, there are blessed hadiths, so there is a blessed hadith on this subject in which there are clear words, while there are many other blessed hadiths in which there are no clear words but different words of reasoning. Attempts are made. Now a few of his famous arguments are mentioned.

"وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ"¹⁸

"God created every vessel from water, and from them the one who walks on two feet, and from them the one who walks on all fours, Allah creates water. God willing Able to all things"

Commentator Rooh al-Bayan says in connection with this verse:

"In this verse, it is indicated that all living things were born from Noor Muhammad (peace be upon him) because the first thing related to the power of Allah Ta'ala."

It was done by the spirit of the Holy Prophet (peace be upon him).¹⁹

"اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِثْقَاةٍ فِي مِصْبَاحٍ الْمِصْبَاحُ فِي رُجَاةٍ الرَّجَاةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَضَرَبَ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ"²⁰

"Allah is the light of the heavens and the earth like its light, like the light of a lamp in the marriage of the bridegroom, as if it were a distant planet burning from a blessed olive tree.

There is no oriental nor foreign, it is like its oil that shines even if the fire does not touch it, light upon light, God guides to light whomever He wills, and God sets examples for people, and God is in all things". 11

In the interpretation of this verse, the commentator Rooh al-Bayan says:

The hadith is Qudsi:

Lolak for the creation of the heavens.

O my beloved, if it were not for you, I would not have created the heavens."

Commentator Rooh al-Bayan says:

"In Hadith Sharif, only the heavens are mentioned because of their greatness, yet the creatures only recognize them." ²¹

¹⁷ Zar kali ul aham, Darul Kitab ul Almiya Beirut, 1999, P:249

¹⁸ Surah Al-Nur 45:24

¹⁹ Tafsir Rooh al-Bayan, P:06, 168

²⁰ Surah Al-Nur 35:24



Na and the pen and what they write.

In the interpretation of this verse, the commentator Rooh al-Bayan says:

"ن وَالْقَلَمُ وَمَا يَنْسُطُونَ"²²

"Allah Ta'ala first created Nur Muhammadi, while in this verse which mentions the pen, He says that the Holy Prophet (PBUH) said:

If there is a pen, it also means Noor Muhammad (peace be upon him)."²³

Perspectives of the commentator Ibn Arabi

Shaykh Ibn Arabi explains his point of view in this verse:

"Wajalta Al-Asl al-Kareem and Adam¹⁵

"وجعلته الاصل الكريم و آدم

ما بين طينه خلقه والسماء"²⁴

Translation: "And He made you the foundation of the Kareem at that time and Hazrat Adam was between clay and water."

Shaykh Ibn Arabi says:

"Allah, the Exalted, created water before the creation of the earth and the sky, then the throne was on that water, then Allah sent down the wind, with its speed and cutting, waves were created in the water and it raised the foam, when the waves of water rose from the Great Throne. If you collide with him, praise Mahmud Haqiqi

Anthems started echoing in the air, the feet of Arsh started swaying with joy and from there came the voice "Ana Ahmed" Mein Hi Tu Ahmed. I am."²⁵

At one point, Shaykh Ibn Arabi says:

There is a firmament between the composite world and the simple world, and this firmament is the origin of all existences, and on it the manifestation of the pure name of the true being (Allah) "Noor", but because of this manifestation, it has appeared. Holy Prophet! The face of the Holy Prophet

The Blessed One first accepted the grace of this light through this star, from which a form of homosexuality appeared."²⁶

If these arguments are taken into consideration, the point of view of Shaykh Ibn Arabi comes to light that Allah Ta'ala has created Noor Muhammad (PBUH) first among His creations. If not the first of all creatures to be born, Noor Muhammadi (peace be upon him) at least of all human beings

His Light has been created first.

In this way, the views of Shaykh Ibn Arabi and Shaykh Ismail Haqi have come to light that the first creation is Noor Muhammadi (peace be upon him) and if the first creation is Noor.

If not Muhammadi, then at least the creation of Noor Muhammadi is the first of all human beings.

Perspectives and Arguments Persuasive Creation First Pen

Those who hold the view that Allah created the pen first, rely on these traditions as evidence.

On the authority of Ibn `Abbas that he narrates that the Messenger of God, may God's prayers and peace be upon him, said: If the first thing that God created was the pen and commanded it, then it was written. for nothing"

"عن ابن عباس أنه يحدث أن رسول الله صلى الله عليه وسلم قال: إِنْ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ الْقَلَمُ وَأَمَرَهُ فَكَتَبَ كُلُّ شَيْءٍ"²⁷

²¹ Tafsir Rooh al-Bayan, P: 06,154

²² Surat ul Qalam 68 :01

²³ Tafsir Rooh al-Bayan, P: 10,100

²⁴ Shaykh Akbar Muhyiddin Ibn Arabi, translated by Syed Muhammad Farooq, Fatuhat Makiya, Darul Alam and Knowledge, Rahim Yar Khan 2004, P:102

²⁵ ibn e arbi, Fatoohat e Makiya, p: 105

²⁶ ,ibn e arbi, Fatoohat e Makiya, P: 111

Translation: Hazrat Abdullah bin Abbas narrates that the Messenger of Allah, may God bless him and grant him peace, said: Verily, Allah created the pen first and commanded it, so it wrote down everything.

In this blessed hadith, it is very clear that Allah first created the pen, then the pen was ordered to write destiny.

A tradition of the same article has been brought by Imam Bahiqi in his book:

On the authority of Ibn Abbas, may God be pleased with them, that he used to say that the Messenger of God, may God's prayers and peace be upon him, said: The first thing that God created was The pen and its command, so he wrote.

"عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ تَعَالَى الْقَلَمَ وَأَمَرَهُ، فَكَتَبَ كُلُّ شَيْءٍ يَكُونُ."²⁸

Translation: Hazrat Abdullah bin Abbas narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Indeed, Allah Ta'ala first created the pen and ordered it, so it wrote everything." He created the first pen Is".

The same narrations are supported by another tradition, the narrator of which is Hazrat Abdullah bin Amr, may God be pleased with him: On the authority of Abdullah bin Amr bin Al-Aas, he said: The Messenger of God, may God bless him and grant him peace, said: Allah created the forces of creation before He created the heavens. The earth and the earth are twenty-five thousand.²⁰

Translation: Hazrat Abdullah bin Umar wa narrates that the Messenger of Allah, may God bless him and grant him peace, said: "Indeed, Allah created the destiny of the creatures fifty thousand years ago before He created the earth and the sky."

In this vision, the Holy Prophet (peace be upon him) has mentioned the destiny of the creatures fifty thousand years before the creation of the earth and the sky.

It is known that Allah Ta'ala had determined the destiny of the creatures before creating them. The same article is also mentioned in another tradition of his, but it also mentions the presence of water on the throne at that time:

"عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: خَلَقَ اللَّهُ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ."²⁹

"On the authority of Abdullah bin Amr, he said: I heard the Messenger of God, may God's prayers and peace be upon him, say: Allah, the Exalted, is exalted in the measure of creation, before He created the heavens and the earth."

"عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: فَرَعَ اللَّهُ تَعَالَى مِنْ مَقَادِيرِ الْخَلْقِ، قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ."³⁰

Translation: Hazrat Abdullah bin Umar narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Indeed, Allah created the destiny of the creatures fifty thousand years ago before He created the earth and the sky. At that time, the throne was on water."

This tradition also supports the creation of the first pen. Similarly, there is a hadith narrated from Hazrat Ubada bin Samit (RA) about the creation of the first pen:

Ubadah bin Al-Samat said to his son, O son, you will not taste the truth of faith until you know that what has befallen you would not have caused you to sin, and what has caused you to sin would not have befallen you. I heard the Messenger of God, may God bless him and grant him peace, say: Lord, what should I write? He said: Write

²⁷ Abu Ya'li, Ahmad bin Ali, Musnad Abi Ya'li, Dar al-Ma'mun for Heritage, Damascus, 1984, P: 04, 217

²⁸ Al-Khorasani, Ahmad bin Al-Hussein bin Ali, Al-Bayhaqi, Al-Sawadi Library, Jeddah, 1993, P: 02, 237

²⁹ Abdullah bin Wahhab bin Muslim Al-Masri, Al-Jami'i fi Hadith of Ibn Wahhab, Dar Ibn Al-Jawzi, Riyadh, 1995, P: 01, 670

³⁰ Al-Ajri al-Baghdadi: Abu Bakr Muhammad bin Al-Husayn, Al-Sharia, Dar Al-Watan, Riyadh, 1999, P: 02, 762

قال عبادة بن الصامت لابنه: يا بني، إنك لن تجد طعم حقيقة الإيمان حتى تعلم أن ما أصابك لم يكن ليخطئك، وما أخطأك لم يكن ليصيبك، سمعت رسول الله صلى الله عليه وسلم يقول: "إن أول ما خلق الله القلم، فقال له: اكتب قال: رب وماذا أكتب؟ قال: اكتب مقادير كل شيء حتى تقوم الساعة" يا بني إني سمعت رسول الله صلى الله عليه وسلم يقول: من مات على غير هذا فليس مني. وفي رواية لأحمد: "إن أول ما خلق الله تعالى القلم، فقال له: اكتب، فخرى في تلك الساعة بما هو كائن إلى يوم القيامة". وفي رواية لابن وهب قال رسول الله صلى الله عليه وسلم: «فمن لم يؤمن بالقدر خيره وشره أحرقه الله بالنار»³¹

It is narrated on the authority of "Ubada bin Samit, may Allah be pleased with him, that he said: O my son! You cannot feel the sweetness of faith until you know that whatever you want to get (good or bad) will remain with you and what you did not get, you could not get. I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying that the first thing Allah created was a pen and said to him: Write. He asked: O my Lord! What should I write? Allah said: Until the Day of Judgment. "O my son! I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying, "Whoever dies on a belief other than this belief has nothing to do with me." In the hadith of Musnad Ahmad. It is said that "Allah created the pen first and said to it: Write. So the pen began to write everything that will happen until the Day of Judgment". Whoever does not believe in good and bad predestination, Allah will burn him in the fire of Hell

O son, I heard the Messenger of God, may God bless him and grant him peace, say: Whoever dies without this, it is not mine.".

If all these traditions are taken into consideration, then all these traditions prove this view about the creation of the first pen.

Comparison

In the aforementioned article, two groups are mentioned about the first creation, then the arguments of the proponents of these theories are mentioned. If the arguments of these two groups are looked at impartially, then the theory of the group that says that Allah Ta'ala first created Noor Muhammad (peace be upon him) would appear to be weak. Because the proponents of this theory do not have any strong arguments, on the basis of which they can prove this theory and the arguments they try to use to prove their theory are not in these arguments. If there is a specific explanation and in which there is mention of Noor Muhammad, then that document is not reliable can be stated.

While the persuasives of this group who declare the pen as the first creation, the arguments they bring to prove their theory, then they

There are two features in the arguments of

Feature 1:

The first feature is that in these arguments there is an explanation of the creation of the first pen and that explanation is also the language of the Prophet Mubarak is happening.

Feature II:

While the second feature is also that in terms of evidence, it seems to be quite strong compared to the traditions of the believers of the first theory.

Considering the arguments and characteristics of both of them, it is clear that creation is the first pen. Even if the first creation is not the pen, Allah created the pen before the earth, the sky and many other creatures like humans. Allah created the pen before Allah has also determined the fate of all creatures.

³¹ Abu Dawud, Sulaiman bin Al-Asha'ath, Sunan Abi Dawud, Al-Maqabah al-Asriyah, Beirut, P: 04, 225